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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

NOTICE.

Owing to a defect in the printing machine it was not possible to issue the **Wednesday Review** on the 2nd April.

EDITORIAL NOTES.

The complimentary dinner to Lord Sinha at the Savoy afforded another field-day to Mr. Montagu's henchmen, official and other, to boost the reforms. The Maharaja of Bikaneer went at full tilt against every one who did not subscribe to the idea that the Montagu-Chelmsford scheme was something of a divine dispensation and human ingenuity could not devise a substitute. We have no quarrel with the Maharaja if the limitations of his intellect would not enable him to conceive anything better than the Montagu-Chelmsford scheme which His Highness defended with such unnecessary warmth at the Savoy dinner. But, at least as a matter of charity, the Maharaja of Bikaneer may allow that there may be others as patriotic as himself, whose intellectual equipment may be more robust than his and can therefore devise a scheme of reforms more suitable to Indian conditions. After all, His Highness was only indulging in the futile process of *petio principii* and the gist of his laboured defence was that Mr. Montagu and Lord Chelmsford were two divinely appointed statesmen entrusted with the task of helping India out of the slough of political despondency. His Highness's speech was conspicuous for a large number of threats against all and sundry who did not cry out that the reform scheme was the last word in Indian politics. We appreciate the Maharaja's contention that the only concern of his brother Princes was to see such measures adopted as would further popularise, strengthen and preserve the ties binding England and India together. But he should be prepared to furnish more solid proof to convince us that the Princes of India are at one with him in thinking that the Montagu-Chelmsford proposals cannot be improved upon. The Maharaja like others of Mr. Montagu's supporters is obsessed with the notion that any one who has the sense to say that the reform proposals require amending is against all reform and is anti-Indian in spirit. There is absolutely no ground for such a large assumption, and we should therefore warn the British public against being led into the belief that the decisions regarding reforms must irrevocacably affect for good or ill India's future political progress. It is an absurd idea that our progress is solely dependent on Mr. Montagu's Reforms, and if they were not carried out, it will spell our political extinction. We have a better opinion of India's capacity to progress than that and it will not be in keeping with our ideas of national self-respect to be asked to believe that if there was no Montagu, there would be no progress for India.

The other speeches at the entertainment were in a similar vein. Lord Sinha, the principal guest of the evening, was of course expected to eulogise the reform proposals of his chief and he did his part to the satisfaction of Mr. Montagu. Lord Sinha also makes the mistake of thinking that the declaration of August 1917 is synonymous with the Montagu-Chelmsford Scheme, which is certainly not the case. The practicability and statesmanship underlying any scheme of administrative reform in India will be judged by the safeguards laid down in that declaration. Lord Sinha's contention was that the only scheme before the public as a well-considered attempt to give effect to the policy declared on August 20 1917 was Montagu-Chelmsford Scheme, and therefore it must be accepted. The logic of the contention is not clear to us. A scheme is not to be accepted for the sole reason that it is the only one before the public. In defending it on that ground we believe Lord Sinha is only following the logic of Lord Chelmsford and Mr. Montagu both of whom at every opportunity contend that theirs is the only scheme before the public and challenges the critics to put up any other. The Aga Khan another speaker at the meeting did not find anything more relevant to say in support of the scheme than that he once found Lord Sinha and the Maharaja of Bikaneer at midnight preparing a memorandum concerning the Islamic case. The weirdness of the hour was, perhaps, in the eyes of the Aga Khan, sufficient argument in favour of the reform proposals.

Mr. Montagu who it is reported came specially from Paris to attend the dinner made an elaborate defence of his scheme. It was in its usual style but many of its points may be easily pricked. We agree with his observation that there could be only one substitute for the ultimate control of British authority and that was control by the the people of the provinces. As a political shibboleth it can hardly be disputed. But what we want now is not stale platitudes and political shibboleths worn thread-bare, but a proper apprehension of the realities of the situation and practical remedies for the cure of the ills in the body politic. The orators at the Savoy dinner could give us nothing of the kind. We had the usual round of high-sounding orations, without affording a practical study of the problems of the hour. All that Mr. Montagu did was to argue in a circle, so to say. In one place he said that what they wanted to see was how India would use the vote on which the whole machine depended. At another place he pointed out that while the benefits of British Rule in India could not be exaggerated, education was still confined to a very small minority. We need not labour the point that the use of the vote will depend upon the spread of education, a proposition to which Mr. Montagu and Lord Chelmsford have cordially subscribed in their joint-report. Still the authors of the Report expect the imposing political machinery they have devised to work on the vote of an illiterate population. Again he said that the Reforms should be designed to give Indians the right to become leaders on the road of their appointed destiny. But the Reforms which he has adumbrated will only serve to make leaders of political adventurers, and as a corollary place India on the road to political chaos. But for these speeches the Savoy dinner would have been quite a success as a compliment to the first Indian Peer.

A mere denial by President Wilson will not serve to remove the impression for which there is good ground that the discussions on the subject of the League of Nations are delaying the final formulation of peace. There is no doubt that a long interval has been allowed to elapse between the signing of the armistice and the preliminary negotiations for the draft of a peace treaty. That is largely due to the fact that the attention of the delegates to the peace conference has been diverted from the main subject and absorbed into a discussion on the abstract ideal of a League of Nations. There is abundant evidence that the idea has not been enthusiastically taken up by any large section of the people either in Europe or in America and the feeling is spreading that the peace conference is being unduly prolonged because of this distraction.

The London *Spectator*, for instance, is not sure that when once the League of Nations is formed and the covenant signed, peace will reign supreme in the Universe. It says "the cynic would very easily make play with the scheme as it stands His meditations may readily be imagined. The Judges, he might remind us, told Charles I when he was in difficulties about passing a statute which he did not intend to respect, that every statute had its interpretations. So has every agreement, and especially an agreement so hastily drawn up and so full of compromise as the League of Nations' covenant. It bristles with potential interpretations. But strangely enough if perhaps inevitably, there is no one entrusted with the duty of interpretation. Yet as we know even in settling a Tube strike an interpreter has to be called in sometimes within 24 hours. Every human institution is subject to the law of change and development. Which way the covenant will develop? If it grows stronger as Federal Government has grown in America we shall get universal Monarchy in commission. That may not be bad but should we like it. If the covenant grows weaker, it will be a case of the union between Sweeden and Norway over again which gradually dissolved itself and we shall be back again in the old, old story which may Heaven avert! The ambitions of men and nations are the real danger. An ambitious man may easily inoculate a nation and turn it into a community of adventurers willing to play the bravo". This passage from the *Spectator* may be taken to reflect the view. If the calm oberver of events in Europe. More than the usual dash of optimism is required in one to believe that the League of Nations will become a practical working idea ensuring universal peace. It is at best a

beautiful vision which need not be discouraged. But it is idle to expect that the peace conference will usher in a new era for the whole world by learned discussions on universal brotherhood. The more immediate object for which the peace conference is called is to compel Germany to agree to such terms of peace as to make impossible another war for at least a generation to come. If the object is side-tracked and the conference engages itself into discussions of abstruse problems of love and peace, it will be only giving time to Germany to devise some strategem for escaping from the clutches of the allies and to defy them once more.

At the Savoy dinner to Lord Sinha, Mr. Montagu enumerated the defects in the Indian system which stood in the way of rapid political advancement and among others mentioned that education was still confined to a very small minority, industrial development was still in its infancy and last year the fewer than six millions people had died of influenza. He therefore asked if questions of public health and education and development of industries were in the power of Indians to develop for themselves would they be dishonorable tasks and would they not be task for laying the foundation of a great new Empire in the future. But his eloquence was wasted on an unappreciative public which comprises the home rule politicians here and their friends in England, who straightaway began to read between the lines, and would place their own construction upon Mr. Montagu's words. Is it not a climb down, they ask. Does it not show that the Secretary of State would confine Indian talent to the development of industries, education and sanitation, they wonder. We fancy they are not doing an injustice to Mr. Montagu in thus construing his eloquent periods. It looks like the Secretary of State hinting at the subjects which he would like to be administered by Indian ministers, under the transferred head. After all what the Secretary of State expects would be the most taking of his proposals is likely to provoke the most criticism. The go-ahead politicians of India will decline to reconcile themselves to the notion that their capacity to administer is limited to the transferred subjects and they will be right. That is why we have all along urged upon the Viceroy and the Secretary of State the advisability of dropping their favorite proposal, which if given effect to will only prove a source of endless irritation.

Mr. J. B. Pennington writes to the *Statist* thus:—
By a roundabout way in a Trichinopoly paper, (the "Wednesday Review") I have come across an article in the "Statist" on the above subject which deserves some further consideration; and as it is very desirable to be as accurate as possible in describing the Land Tenures of India, a subject on which such diverse views are held, I propose to begin by stating my own as clearly as I can, and your first sentence gives me my chance; because I don't admit that "outside of Bengal the whole land of India is the property of Government." Quite apart from the fact that one-fourth of Madras is "Zemindari" like the bulk of Bengal, the land in India "belongs" to the original cultivator, subject to the payment of a fixed share of the produce to the Government; and when I say "belongs" I mean that the ryotwari holder or "occupying owner", as he is sometimes called, has an indefeasible title to the land as long as he pays the share due to the Government, the commuted value of which share, however, the Government has reserved to itself the (reasonable) right to modify from time to time as prices and other circumstances alter. Whether this commuted share, (or assessment), is called a tax or a rent is of no consequence whatever to the ryot who has to pay it, but being paid to the State it seems not unreasonable to call it a tax, though of course it includes what would be the rent if paid to a private Landlord. It seems then that the ideal Land tenure of India is a sort of copartnership between the State and the Cultivator; and when desert land is newly brought under cultivation by the enterprise of the State as Capitalist it is quite allowable (as you say) for the State to make any bargain it can with the new settlers. It is merely a question of expediency. Most people, however, would, I think, agree with you that it is best to stand on the old ryotwari paths. But no system of land tenure and nothing any Government can do will prevent that land-hunger which impels the poor and ignorant above all others to pay more for land than it is really worth, especially in countries like India (and Ireland) where there are so few alternative industries. There is just the same danger of the rackrenting of tenants under ryotwari landlords, and it is perhaps more difficult to protect them than in great Zemindaries. Still in its ryotwari system as well as in other ways the Government of India is more sensibly socialistic than most Governments in the world. It "goes shares" with the cultivator in adversity as well as in prosperity and its system would be almost perfect if it was perfectly administered—which unfortunately it is not always.

The Indian Social Reformer writes:— The sale of cigarettes to persons under 18 is made an offence; but what about a gift of it? We remember to have been horrified not long ago at a member of the Legislative Council—a colleague of the gallant Major's—offering a cigarette to a young boy of his acquaintance who got into the train in which we happened to be travelling. How is the shopman or the Head Constable to know whether a person who asks for, or who is found in the public street smoking or chewing, tobacco is under or over eighteen years of age? Would an action lie against the Police officer for highway robbery if the person deprived of his cigarette proves to the satisfaction of a Court of Law that he is over 18 years of age? Major Fernandes knows that the woman of our working classes, like the smart society women of the West, are habitual smokers. Would he empower a Head Constable to take forcible possession of her *bidi* from a young woman of under eighteen?

THE
Wednesday Review

WEDNESDAY 9 APRIL, 1919.

NO PARLEY WITH THE EXTREMISTS.

As a declaration of policy, Lord Willingdon's observation at the dinner given to him by his friends on the eve of his departure to India that there should be no parleying with the extremists will be generally welcomed. This observation seems to have scandalised the home-rule folk here, but any sane critic of official doings in this country in recent years would endorse Lord Willingdon's remark that there had been too great a tendency to try to make terms with the extremists, in the past. In this view of the extremists his lordship has been steadily consistent. At the Bombay War Conference in expressing his opinion of the extremists, he did not employ language to conceal thought, although, of course, he was abused by the home-rule agitators for his saying the bare truth of them. He told his hearers that those who lived in the centres of political thought knew very well that the extremist agitator wished to get rid of British control, though he might by specious camouflage begin his speech by saying "God save the King" and end it in the same way but there was some very undesirable stuff in the middle. Lord Willingdon was not quite correct in relegating to the past the tendency of the Government to try to make terms with the extremists The tendency still persists with very undesirable results, as his Lordship may see for himself when he is again in India. During the tour of the Secretary of State and the Viceroy the tendency was conspicuously displayed but the result has been altogether different from what they expected it would be by adopting all possible methods of placating the wilder of the agitators. In fact some of them were given opportunities of parleying with the Viceroy and the Secretary of State, which were denied to leaders who had stood by the Government loyally all along and did not embarrass them by engineering unwholesome agitations when they were passing through a difficult crisis. The cult of the calm atmosphere was pushed on with a vengeance and any one who made the least pretension of being able to disturb the calmness of the atmosphere found himself in the eminence of a leader and an object of solicitous attention on the part of the Government. What has been the outcome of such a policy? The Government must remember that there is a class of irreconcilables in India who do not wish to see that the British Government do not gain in popularity and therefore look with disfavour upon any measure or scheme of reforms which is likely to bring such popularity to the Government. The more the Government try to reconcile them, the greater are their efforts to stir up unrest in the country. As Lord Morley would classify them, there are academical extremists and physical-force extremists, but it is undesirable to try to placate either of them. The academical extremists have pinned their faith to a casual saying of a British statesman that good Government is no substitute for self-Government. The saying is detached from the context and is made to apply to India without reference to her peculiar conditions. There is no dislodging them from that faith and it is these who by their thoughtless utterances have brought into existence the physical-force extremists. The Rowlatt Report as well as the Chandavarkar-Beachcroft report affords ample evidence of the methods of the extremists in spreading their cult of violence and anarchy, but it needs no saying that the mere exposure of their doings in a voluminous report will not help in getting rid of them. While there should be the necessary strengthening of the hands of the Government by legislation and executive measures in dealing with them, there should not be the slightest tendency on their part to parley with the extremists. We again see the same tendency in regard to the passive resistance movement. The passive resisters for one reason or another have been suffered to create an impression in the mind of the mobs that there is some secret power behind the movement which the Government dare not check or interfere with. An impression of this kind is dangerous to the commonwealth and it would not spread as it does now if the Government would at least show that those who are law-abiding and are not sathyagrahists will be protected against the violence of excited mobs led by men who are clever enough to escape the consequences of their acts. We can give any number of instances to show what havoc is being wrought in the country by the tendency of the Government to parley with the extremists. We have reason to believe that if Provincial Administrators would be left some freedom of action in the matter, all parleying with the extremists would automatically cease. The Government of India may under the direction of an ideal Secretary of State, out of some undefined policy, like to be in the good graces of the extremists, but at least they should refrain from interfering with the discretion of the Local Governments in this regard. Lord Willingdon comes to Madras with certain definite and well-thought-out views on the question of dealing with the extremists and we can only trust that His Excellency will be given more freedom in dealing with them than his predecessor was allowed.

CHUCHUNDRA.

By G. K.

Quick, nimble, and alert with a wonderfully gliding movement, Chuchundra-the-musk-rat starts on its nightly rounds. A succession of shrill chirpy noise in dark corners may mean a disappointment or alarm. For Chuchundra, is the poorest spirited rodent that ever whimpered under God's skies and he has plenty of alarms and disappointments in his life. The merest whisper makes his heart go like a sledge hammer and the gentlest swish of the *punka* is enough to put him to a run to his little hole !

He is as timid and silent as a passing shadow when he glides in his inimitable mysterious way keeping close to the wall the proximity of which he never forsakes wherever he goes; and so unthinkably quick are his movements that you could hardly believe that he passed in front of you. It is a sight to see the Chuchundra coming out with his family. The members keep so close to the heels, rather the tails of each other you only see a wonderfully graceful rippling line and the whole family have passed before you could set your eyes on any one of them when you believe that he and his wife who have just whisked past you by the wall are hiding behind your table to a certainty and you have kept a sharp look out that they do not escape and inquisitively kneel down to watch what they are doing you hear a succession of shrill squeaks somewhere at the far corner of the room—a sort of Chuchundra chuckle for having given you the cleanest slip !

The Chuchundra is the trickiest little fellow I have ever seen. He makes you believe he is where he is not and you regret fully own up your defeat !

Chuchundra hates sunshine as he has a pair of very weak winking eyes and the garish glare of powerful lamps. But he likes the lamp at a distance and in the mellow half light he noses his way on the floor in search of food. The queerest looking fellow you ever had the pleasure to watch, he thinks that nothing is safe with him if he loses touch of the ever protective wall and rarely ventures to the middle of the room. If ever he does which is indeed a deed worthy of record in every Chuchundra's life, he stays there one-millionth part of a second and before you could catch a glimpse of his gray coat and the tender pink proboscis raised above pathetically for something to eat he is nowhere ! He has a downy iron-gray coat and a pair of winking eyes and the funnist elongated mouth it had ever been the fortune of a rodent to possess. He is not a pet because he is smelly. He leaves behind him a pungent musty smell that upsets once stomach.

But he is an acrobat *par excellence* and nimbleness itself. He knows the art of balancing by heart ! A friend once left a tumbler on the floor with a few drops of milk in it. Chuchundra got the scent. I was reading under a lamp-light near my table I heard the soft low *tweet-tweet* the kind of expression Chuchundra emits when he is in search of food and finds it. Quick as thought he was perched on the megre rim of the tumbler a tall enough vessel for him and was lapping the milk at the bottom with the whole of his body thrown in the tumbler except his hi nd legs and tail which was all that clung to th rim of it ! In a minute he jumped down and emitted a few squeels of delight and was off.

He repeated this nearly a dozen times with a perfect 'skip-up' and a cleanest 'jump-down.' Withou ever shaking the tumbler a hair's-breadth ! This was indeed a performance of which any Chuchundra may be proud in spite of his unpleasant smell !!

I can tell you that if ever any one wanted how the Chuchandra looks I could not possibly paint him He is so restless and timid and full of a sneaking fondness for shadowy places and dark corners and lumber-rooms and the most unfrequented parts of my house.

Once I was within an ace of catching him just to see how he looks from nose to tail and thought I had caught him in a deal box. But to my utter disappointment I found it was empty and the tricky Chuchandra had flown away ! I heard the next day a song of shrill notes which I think he specially sang for my benefit to say that it is not the fortune of man to catch thr meanest of his tribe alive !

Compared to Chuchundra the rat—the common rat that now and then blunders in your midst and artlessly over-turns your things and quarrels in the roof of your bungalow and shamelessly weeps in seven different keys at the time of your going to sleep he is yet much to learn in the civilized ways of Chuchundra.

"What is this rubbish ?" asks Alice. I do not go very much out of my way, that is make myself unnatural to become a naturalist. I like Nature coming nearer to me than myself going in search of her. But Chuchundra fascinated me ! the little gray coated, timid, playful fellow with the pinky proboscis—the Mooshaka, the steed of Lord Ganesh of The Sacred Scripture. But Alice dismisses the whole affair with a shrug of her shoulders which a husband of my standing could hardly over-look.

She would not simply listen of making a Chuchundra our household pet !

She says she will never sit near me again for breakfast if I talk of Chu . . . . . well; I stop !

INDUSTRIAL EXPANSION.

By 'Workman'.

The balancing of the pleasures of Materialism and Spiritualism, and the will to self-determination in deciding the cost and advantages of either is a cherished possession of every individual. It has resulted in a general acceptance of the dogma of Free-will.

The ideal greatest pleasure in life being to exercise this freedom, without any regard to the interests of other people. and the impossibility of realising it, except by self-isolation in the Jungle, has evidently given rise to the principle of 'bartering' certain freedom in exchange for bargained advantages hoped for from the Neighbour.

The advantages having proved worth the cost, it has been generally recognised that there are 'useful limits' to 'freedom' which can be ascertained by experiment, and agreeing terms with the Neighbours.

It has resulted that systems of 'collectivism' have grown up that benefit large masses of humanity; the only 'useful limit' being arrived at when the interests of these masses conflict; and owing to their not co-operating with one onother for the common purpose of mutual advantages, they fail to compromise, and agree the differences.

Here the cherished possession of power to 'bargain away Freedom' as the price of 'Co-operation' comes uppermost in the minds, not only of individuals, but of whole peoples in their International relations. The operation of this power presents itself to us in our daily marketting on the smallest scales, and in the business going on between masters and workmen; while we see it acting on the vastest scale in the delibertions of Statesmen in regard to the essential Principle of Leagues of Nations. World-Co-operation over Work and Business is to be arrived at by concessions of self-determination, but combined with Spiritual unity heralding the advent of the Kingdom of God on earth.

It says much for humanity that the individual always seeks to elevate himself towards divinity by preference; and that obstacles in the way are often put down to the perversity of the neighbour; but when carefully investigated these often turn out to be due to world causes over which control has not yet been established.

Freedom for self-determinations, if anything, means freedom to compete for excellence in self up-lift. Where competition enters with this view certain personal advantages are likely to accrue. The successful competitors rise from followers to become leaders, and compete amongst one another for the lead.

It takes few leaders to direct masses; and if his Principles be right, a single man may lead hosts, and even the whole world. Such men have existed in the past, and determine world policy to this day.

If we recognise competition for excellence as an essential factor in our progress to preserve us from over-domination by the neighbour who may have secured monopolies, it is easy to pursue the theory to its logical conclusion. Any competition based on an impure motive designed to take undue advantage of the Neighbour either by open or secret means is bound to be met by competitions in kind that mean continual open or covert War and universal moral degradation.

The whole teaching of the Christian Doctrine is to inculcate the truth of this proposition. We have the proof of it in the studied policy of the German associated States pursued with persistent force for 40 years, being an attempt at coercing the World, thus forcing it to concerted opposition by Germany's very own methods, and ending in the great downfall that has freed the world! There is evidently a useful limit to competitions for material benefits, which not observed, leads to disaster. !

As with big Empires so with the individual. If he makes a mistake in his competitive methods a man is superceded in his endeavours by the wittier or the more righteous. He is not likely to succeed if he is in ignorance of the conditions of the competition on which he embarks his fortunes. Honor is due to leaders who point out the difficulties in the way of success. Those who perceive the difficulties and are content to follow instead of leading are distinctly better off than the few whose mistakes lead others into trouble. Their compensation rests in 'waiting to see' and then striking for wages, hours, or other advantages, possible or impossible. ! !

Here the possible or impossible in World economics depends on the success or otherwise of Foreign Competition to reduce prices for superior qualities and offer things in adequate quantities. From the Kuli to the King all are interested to know how the country stands in this matter. To hold its own and be even with other countries, means keeping the country in a position to export surpluses of its Production, rather than to be indebted to other Nations but there is certain folly in consuming any home made articles at a greater cost than they could be imported while others could be exchanged at a profit.

All these considerations are after all only those applied to World operations that are in progress between a man and his neighbour; and the whole gamut of business transaction depends on an accurate measure of them being taken.

In India we are at the moment confronted with the expressed desire and determination to admit a large share of the world's Industrialism into the working of the masses and the Classes here. It is a new thing for which changes in the habits and thoughts of those entering upon it are called for, if the conditions of world competition are considered and have to be met.

The workers of all grades are therefore much indebted to Sir Rajendra Nath Mookerjee for following President Wilson in laying down '14 points' for the guidance of Indians about to enter business, when he presided at the distribution of prizes at the Government Commercial Institute.

It is much to be recommended that these 14 Points should be printed in English and the Vernacular and hung up in all Work-shops.

Many Car owners will perceive the value of the instructions, where the driving, easily acquired by Matey boys on Rs. 15 a month, enables them to double or treble their pay.

Command of a machine naturally makes labour working it worth more than for hand labour, the output being greater. But competition of drivers alone keeps up discipline and prevents wages rising beyond the capability of the employers to pay them. Sir Rajendra in his 14 points has exactly hit the right nails of efficiency and economy in Industrialism on the head when he cautions employees against mixing up their private affairs with their business contracts

with employers, by constantly asking concessions under covert threats of giving Notice, and defaming the employer in the bazaar.

The progress of the introduction of Industrialism and machinery entirely depends on the attitude of Labour. If it grasps at more than the country can pay, the country suffers in its international competition.

As regards employers in this country, the social conditions of the labouring classes handicap enterprize. There is not the quality or disposition to back up, essential to any marked superiority or continuity of effort. But employers are themselves not free from blame; because, by association they could combine to regulate conditions of services, insist on their being rendered efficiently, and agree not to compete amongst themselves to unduly raise wages or attract services by unfair means, bribes and, corruptions.

Unions of employers, and Registries of Labour are an indispensable preliminary to success in combining Capital and Labour for industrial development and stimulating enterprize to the utmost. The Government might assist in this by drawing attention to the facts, and initiating Legislation that would encourage 'organisation' for Industrial expansion.

TOPICS FROM PERIODICALS.

TESTING A DIAMOND.

From time to time various tests have been indicated by means of which the genuine diamond may be distinguished from the false article. In order to make absolutely sure in this very important matter it is a good plan to subject the suspected gem to as many of the experiments as may be convenient. This is more especially to be recommended on account of the fact that, now and again, so-called diamonds may actually be cut from stones of one sort or another. In certain cases these stones may answer in a moderately satisfactory way one or two of the tests. But as we proceed from one experiment to another the true character of the articles is soon indicated.

One of the oldest tests for a diamond is of course the practice of drawing it over a sheet of glass. The popular idea that a paste article will not make any mark is incorrect. Well-made imitation diamonds commonly scratch glass, but they do not cut it. A real diamond drawn quite lightly over the surface cuts the glass so completely that the slightest blow will cause a separation. Another old test is that in which a file is employed. In the case of real stone it is impossible to make any impression with the implement. An imitation article is easily marked. Or the suspected gem may be placed between two coins and pressed hard with the fingers. It will be impossible to make the smallest impression on a real diamond, but, in the case of a paste article, the edges may be crushed. The effect can be discerned by a critical examination with a lens.

When a diamond is quite clean and dry, carry out the following experiment. Place on the surface as tiny drop of water. Now take a needle or pin and try to move the drop about. If the diamond is genuine the drop can be rolled about intact. On the other hand where the gem is an imitation, the water spreads directly it is touched with the needle-point.

Another very good test may be carried out with a tumbler of water. Into this put the suspected article and examine its appearance. A real diamond will show up in the water with a startling clearness and it can never be confounded with the water. On the other hand the imitation looks indefinite and it is sometimes difficult to see it clearly at all.

Make a single black spot on a white card and hold the diamond in front of this at a distance of about a quarter of an inch. If the gem is real the spot stands up quite plainly. On the other hand in the case of spurious gem a ring of spots is usually seen and these are often blurred. Select a piece of any fabric with red and white stripes on it. Now draw the stone which is being tested, over the colors. With an imitation the colors will be plainly seen, while with a genuine diamond it is not possible to see the tints.

Generally speaking the facets in a real diamond are not cut so truly as those in the imitation. This is on account of the fact that diamonds are sold by weight; hence the cutter tries to preserve as much of the original as possible, even making small sacrifices in the matter of regularity. In the case of a paste article or a cheaper stone no such need arises and the cutter endeavors to make the stone appear as perfect in shape as possible. To observe such irregularities as sometimes occur in a real diamond it is needful to examine it with great care.

Many diamond experts are able to tell a false from a real gem by simply touching the article with the tip of the tongue. It is said that a genuine diamond always feels noticeably colder than a paste article.

The test with an aluminum pencil is worth trying, as this is commonly regarded by experts as the surest of all. Marks on glass, or any similar substance containing silex, made with an aluminum pencil cannot be removed no matter how hard they may be rubbed. Even with the use of acids it is difficult to erase them entirely. Wipe a suspected stone carefully and then mark it with an aluminum pencil. Now rub briskly with a moistended cloth. If the gems is real the mark will disappear at once. Where the line remains it is certain that the stone is not real.

Finally real diamonds are phosphorescent after being treated in the following manner. First of all expose for a few minutes to the light of an electric arc lamp. Then rub briskly on wood or metal. Now take in to dark place when the diamond will glow brightly. This does not occur in the case of a false gem—S. L. Bastin, *in The Scientific American.*

THE FRUIT SEASON.

Bowel complaint is sure to be prevalent during the fruit season. Be sure to keep a bottle of Chamberlains Colic and Diarrhoea Remedy at hand. It may save a life. For sale by all Chemist and Storekeeper.

THE AIR AND THE EMPIRE.

Of the many problems of reconstruction before us, the most fascinating, the one with the greatest future, is the problem of the air. No one can foretell, no one can forecast what its effects on civilisation may be in the course of the next ten years, but as a means of eliminating the barriers between the nations, bringing the nations into touch, forming a real nervous system for the League of Nations, the development of air navigation must and will have an unbounded effect.

International barriers exist no longer. There are many who, in the early days of the war, looked upon the air as the potential factor for victory, but largely due to lack of initiative and provision on the part of those responsbile for the production and organisation of the Air Force, the war ended too soon to allow of is becoming a really deciding factor; however, the preliminary developments of the inter-allied bombing forces under Major-General Trenchard gave a peep into the future, as regards the possibilities of an aerial offensive. But if aircraft did not quite reach the extent of our imagination during the war, it still remains to be the decading factor in peace. When the Air Navigation Bill now before Parliament passes into law the development of the British civil aircraft will pass its zero hour.

Has the present Air Ministry the prevision and initiative to appreciate the situation it is now handling? Whatever may be said for allowing private firms and private individuals full scope for their own initiative and enterprise, the Air Ministry must retain a strong measure of control, first, from the standpoint of war—and whatever may be said and done, it is possible that the League of Nations will not enterily abolish war. Both the Admiralty and the War Office at the beginning of the war failed somewhat because their organisation had not adequately considered the co-operation necessary between themselves and what we call the civilian nation. The Admiralty had to devote energies which should have been engaged in other directions to the organisation of the Mercantile Marine and the fishing fleets as an auxiliary service. The War Office had to consider how to secure its supplies, and for that purpose to discharge men it had already trained as recruits. In fact, the leaders of both Services omitted to realise that war had passed from a question of professional entertainment to one of national co-operation. Thus if the new Air Ministry is to be effective, it must be in touch with all those activities of the nation which concern it. It must have an organisation which as a mere skeleton shall yet be sufficient to keep its finger on the pulse of all aerial possibilities.

Then as regards the commercial side, we must be prepared for the time when the Labour Party will include air transport as one of the essentials to the community, and will demand the nationalisation of the Air service. In fact, I almost think that international control will be necessary if aircraft is not suddenly to be employed by belligerent parties to the detriment of any particular nation. The Air Navigation Bill certainly indicates a desire on the part of the Air Ministry to maintain a strong control of the industry, and I cannot but think this is prompted not by a desire to win the next war, not by a desire to nationalise the industry, but by the intuitive bureaucratic aspirations of an unwieldy Government Department; and whatever may be the pledgesl made by ministers, or however much their persona keenness and sympathy may lean towards the air, there is no doubt that the present Air Ministry is unnecessarily inflated. If the Air Service is to play its real part in the development of civilisation during the forthcoming years, the responsbility of the Air Minister is great, and it will not be helped by subordinating his position to the Minister of War who is dealing with the problems of demobilisation and the occupation of enemy territories. It must nurture and suckle the industry in every way it can, with assistance as regards aerodromes, beacons, lighting, legislation. and so forth. Pioneer routes will be necessary, and the enormous expense of their development making private enterprise difficult will put the Air Ministry in the position of a central laboratory for the Air Service in general.

From the Empire point of view, let us see what effect the air will have; as the instinctive desire for self-government proceeds, and the connecting link between the Dominions and the Colonies grows looser, and looser the means of communicotion and transport, the development of telephone and telegrah, and now the development of aircraft, render from another aspect a closer tie between the parent nation and her children.

But do not let us imagine that we can arrive at the millennium at once or without due struggle. It is going to be a long and arduous process of evolution. Let me now try to visualise something of the steps that will take place during the next few years, The first route will probably be a State route between say, Egypt and India, that route will be chosen because it lies within the zone of moderately good weather. All the same time, in various parts of the world, local air routes will develop through the initiative of private enterprise. It will not be too much of a prophecy to say that at the end of the current year there will be local routes in operation between London and Paris, between Paris and Rome, between New York, Chicago, and San Francisco or Vancouver. Seaplane service up the River de la Plate or the Orinoco will be started, and other similar services. There will also probably be, in important business centres such as London, agencies that will enable private individuals having urgent business in the country to obtain aircraft for hire. In fact, one can almost see the time when there will be an "aerial taxi rank" at Hendon. Hand in hand with those developments will proceed the construc-

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tion of large passenger-carrying air-ships of both rigid and non-rigid types, and, I think, probably the first type of aircraft to complete the London to the Cape or London to New York routes will quite likely prove to be a light-than-air craft.

But do not let us forget that perhaps the greatest obstacle in the way of these developments will be the weather ,and,except in those zones more continuously immune from sudden changes of weather, flying will frequently be interrupted for some time to come. And in this connection one must remember that it will require hard and definite facts to make it worth while for any one to choose the air route to Paris in preference to the land and sea route, running a short seven-hour trip practically without fear of interruption. The next year or eighteen months will probably see the accomplishment of experimental flights from England to Australia, England to Canada, linking up the Colonies *en route*, and development will indeed be slow or restricted if an Empire scheduled route is not established by the end of 1920.

All who have the interests of the trade af the Empire at heart must see that no obstacles are placed in the way of the development of an efficient Imperial Air Service.—*Empire Review*.

SELECTIONS.

INDIA: A DEMOCRACY?

In an amazing State paper called, for short, the "Report," complicated proposals are made for the gradual establishment of "responsible self-government" throughout British India. This scheme is avowedly a revolutionary "experiment," in which, say its authors, "we have to destroy the existing structure" (of government). The reason stated for the demolition of an edifice which has taken centuries to build, has given security to three hundred millions of persons, and is the pride of our people throughout the world, is "the faith that is in us" that "nationhood within the Empire represents something better than anything India has yet attained"; that in "deliberately disturbing" "the placid contentment of the masses in India we are working for their highest good." It is assumed, then, that after a period of convulsion, the objective—this "nationhood"—should be reached, otherwise this great and beneficent "adventure" in democratic Constitution-mongering will fail ignominiously.

Whatever the happenings of the future the immediate question for practical men is, whether the chance of gaining "nationhood" is worth the risk of wrecking our Indian Empire whilst the struggles for achieving the desired end are in progress. If it is, all will be well; if it is not, results will be unfortunate for the good government of India and the satisfaction of her peoples. The obstacles to be surmounted before success can be in sight are admitted to be "colossal." At present every community in India prefers British to Home Rule—what it knows and trusts, to what it does not know and fears. Every caste and calling in India is conscious that, collectively, they are a mere bundle of discordant peoples, creeds, and grades, each with distinctive interest and centrifugal tendencies held together in enforced amity by long experience of British justice and power. In spite of these facts the writers expect that the lure of the little word "nationhood" will suffice in time to compose all differences and, after a period of unavoidable upheavals forseen and lightly brushed aside in the Report, restore to our 300 millions of Indian fellow-subjects the tranquillity and contentment which up till now our strong and sympathetic rule has secured for them.

The framers of the Report hold that to materialize their Utopia all that will be necessary will be the renunciation for the common good by all Indians of their age-long antagonisms and the acquisition by some of the rising generation—the future electorates—of a little schooling, including political knowledge and instruction in the virtues of the franchise plus a sagacious propagandism on the part of Government officers and leading non-officials. Even so, the writers have doubta; for they emphasize the disastrous consequences which would ensue their ideal nor be attained, and insist in a dozen pages of admonitions and urgings that without the co-operation of "the landed aristocracy," the "smaller gentry," and the "educated class," the success of the "great experiment" will be jeopardized.

In this connection two passages in the Report deserve prominence, even part repetition. One is: "We believe profoundly that the time has now come when the sheltered existence which we have given India cannot be prolonged without damage to her national life; that we have a richer gift for her people than any we have yet bestowed upon them; that nationhood within the Empire represents something better than anything India has yet attained; that the placid *contentment* of the masses is not the soil in which such Indian nationhood will grow, and that in *deliberately disturbing it* we are working for her highest good." I may remark here that it is questionable whether this declaration does not contravene Queen Victoria's proclamation (1858), in which Her Majesty stated that the "contentment" of the Indian masses was her "security."

The other is: "If the Hindu or the Muslim displays intolerance of the other's religious practices, if the higher castes refuse to admit the children of low castes to schools which their own sons attend, or if caste exclusiveness take even harsher shape towards the outcasts, it is the business of the enlightened leaders of the community to explain to them that they are only retarding a cause that ought to be dearer to them than their own sectional interests." Thus I may note Sweeper and Brahmin are to rub shoulders together, the clean with the unclean!

When I read the declaration foretelling the "discontent" of the village communities I thought the authors were wild doctrinaires preaching in ignorance a risky propagandism; but when I came

to the passage last quoted, and considered the effect of both, I thought them dangerous visionaries, because, under the glamour of their imagination, they were bent not only on inspiring rural India to insurrection, "destroying" our system of government, but even instigating uprisings in India which might affect the safety of our Empire. Had the distinguished authors, neither of whom has any first-hand knowledge of the peasantry or their psychology, consulted those who pass their service years amongst them, the two passages probably, would have been omitted or amended—indeed, I think generally the proposals would have been modified and in no case would have embraced the whole of India in their scope.

The authors in those two passages—indeed in every page of the Report—show "the faith that is in them." They nail their colours to the masthead, and uncompromisingly that in their new democracy the principle of one man, one value shall prevail, and all caste and race distinctions and prejudices shall disappear. On the fruition of this dogma the whole scheme of their reforms hinges. They probably had in view the case of America, which is a real democracy and united nation—the cement of the war has consummated that. But America is a new country, with one universal language and an all-comprehensive educational system. India, on the other hand, contains a congeries of ancient states, each with its own old civilization and customs, and all without education. This fact makes a real democracy for India impossible for generations to come. Without education you may have a democracy with chaos—as in Russia—but not with order.

But that we are invited to criticize the Report and offer suggestions, I might not have written as freely as I have. As to suggestions I do not propose to examine any of the details on the constitution and recruitment of the various Councils intended to be created. The time for that will come when more insistent preliminary matters have been considered and decided.

For the present I draw attention to what appears to me an all prevading blot in the Report—*it most ignores the people of India.* Its aim is to convert conservative India into a democracy, in a decade or two to change habits of mind fixed and settled for many centuries. It plays to the handful of urban intellectuals—called by Lord Sydenham "denationalished *intelligentsia*"—as if they alone represented India. In 300 pages the authors devote a round dozen to the real people of India, the agricultural population, and over 200 to her intellectuals—a minute fraction of the whole population. Such disproportionate handling savours of foregone conclusions, ignorance, or unwitting partizanship.

What weight have English-speaking townsmen with village communities? None. They talk and write and deputize, no doubt, but they don't soldier, or police, or grow corn, or pay the taxes. Now, who are those educated urban? The large majority are brainy Hindus in search of livelihoods commensurate with their own estimates of their qualifications, disappointed and progressing lawyers, newspaper men and students, all office-seekers, plus a few patriots of real culture, such as the late Mr. Gokhale. Led by their astutest selves, their Association claims to represent public opinion, though, in truth, they know little of the peasantry, and have nothing in common with them, not even speech. However, the *intelligentsia* have learnt the tricks of organization and presentment, and make a resounding show on paper and platform, and that impresses some of us. For years their National Congress, as they called their Union, held the field, Muhammadans being hostile or keeping aloof. Recently, these latter formed an opposing league of their own. About two years ago, by clever political engineering, the two parties combined for a joint purpose—than of squeezing concessions out of the Government—became the Congress-League, and, having prepared a model democratic constitution, more or less on the pattern of our own, submitted their demands to the authors of this Report, who devoted fifteen pages of it to the League scheme of Government, and finally rejected it with soft words, tempering their decision with the assurance that "a sound electoral system and truly representative assemblies will be evolved in time."

Journal of the East India Association.

HISTORY OF SHIVAJI, 1667-1670.

I. State of Mughal Deccan, 1667.

On his return home from Agra in December 1666, Shivaji found the political situation in the Deccan entirely changed. The Mughal viceroy, Jai Singh, was no longer in a position to repeat his former success over the Maarathas. Worn out by age, toil, disappointment and domestic anxieties, discredited in his master's eyes by the failure of his invasion of Bijapur, and expecting every day to be removed from his post, Mirza Rajah was visibly hastening to his grave. In May 1667 Prince Muazzam, the newly appointed governor, reached Aurangabad and relieved Jai Singh of his charge. The Rajput veteran set out on his homeward journey in extreme misery of mind and sense of public humiliation, and died on the way at Burhanpur on 2nd July.

The return of the weak and indolent Muazzam and the friendly Jaswant to power in the Deccan (May 1667) relieved Shivaji of all fear from the Mughal side. It is true that soon afterwards an able and active general, bearing implacable hatred to the Marathas, joined the Mughal camp. Dilir Khan

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returned from the Gond country to the side of Prince Muazzam in October 1667, but the coming of this famous warrior brought no accession of strength to the imperialists. The Prince was jealous of Dilir's influence and prestige at his father's Court, resented his insubordinate spirit, and regarded him as a spy on behalf of the Emperor. The proud Rohila general, on his part, publicly slighted Maharajah Jaswant Singh, the right-hand man and trusted confidant of the Prince. Nor was this the only source of discord in the Mughal army in the Deccan. Rao Karn Rathor, the chief of Bikanir, was an officer in Dilir's contingent. His worthless son Anup Singh, when acting as his father's agent at the imperial court influenced the Emperor to transfer the principality of Bikanir to himself. "At the news of this event, the Rao became even more negligent of his duties and reckless than before,...disbeying the wishes of the Khan. His Rajputs practised gang-robbery in the camp at night, because, his hands having been given to his son, he had ceased to get the necessary money for his expenses from his home. It was proved that his soldiers had looted some villages also. Dilir Khan, to save his credit with the Emperor, reported the matter to Court and the Emperor, [in reply], ordered him to arrest the Rao if he [still] acted in that manner. The court agent of Rao Bhao Singh Head, learning of the contents of the imperial letter, wrote to his master about it...When Dilir Khan, on the pretext of hunting, approached the camp of Rao Karn and invited him to join in the chase, the Rao came to him with a few Rajputs, Babo Singh, on getting news of Dilir Khan having ridden out towards the camp of Rao Karn that morning, arrived there quickly with his own troops and carried off Rao Karn to safety from the midst of Dilir's guards. The two Raos marched together to Aurangabad, 24 miles behind Dilir's army. Dilir Khan did not pull on well with Muazzam and Jaswant. He was sent towards Bidar to punish the enemy, but the two Raos remained behind at Aurangabad by order [of the Prince]." (*Dil.* 66-68.) The Prince used to help Rao Karn with money in his distress and enforced idleness at Aurangabad.

Thus, Dilir's enemies found a ready shelter with Muazzam. After sending Dilir Khan away to Bidar, the Prince freely indulged his natural love of hunting and witnessing animal combats, and no attempt was made to crush Shivaji.

But even if the viceroy of the Deccan had been a man of greater spirit and enterprise, it would have been impossible for him for some years from this time to get adequate men and money for an attempt to crush Shivaji. The resources of the empire had to be concentrated elsewhere, to meet more pressing dangers. Within a fortnight of Shivaji's escape, a large army had to be sent to the Panjab to meet the threat of a Persian invasion, and the anxiety on this point was not removed till December. But immediately afterwards, in March, 1667, the Yusulzai rising of Peshawar took place, which taxed the imperial strength for more than a year.

It was, therefore, the Emperor's interest not to molest Shivaji at such a time.

In the Modern Review.

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